إن الدين عند الله الإسلام

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

A page from the Life of the Holy Prophet

It is related by Abu Burdah from his father that the Holy Prophet, peace and the blessings of God be upon him, said :

• There are three men who would have a double reward with God : (1) a man from the people of the Book who believed in his own Prophet and believed also in Mohammad ; (2) a man who was owned as a slave by another whose rights upon himself the slave discharged faithfully and also discharged those obligations scrupulously which he owned to Allah ; and lastly (3) the man who owned a slave girl whom he educated well and instructed properly, then he set her free, and married her.

* * * * *

It is related from Ibn-i-'Abbās that :

The Holy Prophet, may the peace and blessings of God be upon him, came out and he was accompained by Bilāl. The Holy Prophet thought that what he had to say on that occasion he had not adequately conveyed to women. Therefore he spoke to them, pointing out to them the ways of religion and piety, and advised them to

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give alms. In instantanious response they began to hand over their ornaments and rings, which Bilāl received in a corner of his mantle.

* * * * *

It is reported from Abu Sa'eed-il-Khudree that :

The women submitted to the Holy Prophet, peace be upon him, that in imparting instruction his time was taken up more by men ; and they requested him to appoint for them a separate day, which the Holy Prophet did. On that day he instructed them in religion, explaining to them the things they should do. One among these was that a woman three of whose children died (and she bore the loss with faith and fortitude), those children would shield her from fire (in the next life). A woman asked : " O Prophet of God ! What about her who lost two " ? " Even she," replied the Holy Prophet.

—*Bokharee.*

Malfoozat-i-Ahmad[1]

May 9, 1901 (continued)

The conversation turned to the question asked of Ilahee Bakhsh by the '*Ulāmā* of Lahore as to whether the revelation received by him was free from the touch of *Shaitān*, and to the answer returned by Ilahee Bakhsh that the revelation he received was not free from interference on the part of Shaitān. The Promised Messiah marked :

These people do not understand the significance of the underlying truth in regard to this matter, nor do they know how far a given revelation *is* or *is not* free from interference on the part of Shaitān. In man there are two kinds of sins. Firstly those which involve a deliberate disobedience to God and a kind of fearlessness in committing transgression. Such people are deemed guilty and their communion with Almighty God is entirely cut off. Secondly there are those who do their best to keep away from sin but succumb to it now and then. So the more a man leaves off sinful

1. Translated from *Malfoozāt-i-Ahmad*, compiled and published by Sh. Abdul Hamid, Railway Auditor, Lahore.

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ways and turns to God, the more his *vision* and *kash* of are free from the touch of Shaitān; till at last, when he has closed all the doors through which Shaitān comes in, nothing enters except God.

Hazrat Ahmad continued:

When you hear of any man that he is a recipient of Divine Revelation, you need not at once be unduly impressed by that fact: a revelation in itself is nothing unless the recipient purify himself from the influence of Shaitān—unless he purify himself from all undue prejudices and rancours and jelousies, and from everything evil which displeases God. The parable of this is like unto a tank of water into which flow a number of taps. If the water emptied into the tank by one of these taps is dirty it would spoil all the water in the tank. Herein lies the significance of the following passage in the Holy Quran:

وما ينطق عن الهوىٰ ۔ ان هو الا وحى يوحىٰ

And he does not speak out of desire; it is naught but Revelation that is revealed (LIII: 3-4).

The Promised Messiah continued further:

In order to get rid of weaknesses such as these one should have repeated recourse to *istaghfār*. In point of deliverance from the evil effects of sin *istaghfār* is like the fine which a prisoner pays inorder to obtain freedom.

May 17, 1901.

The question was presented to the Promised Messiah whether he was taking *bai'at* from his followers of his own accord, as was usual with the *Soofiya* and *Mashāikh*, or whether he did so in obedience to a specific command to that effect from God. Hazrat Ahmad answered: We take *bai'at* because we have been ordered by God to do so, and we made this clear even in the leaflet wherein occur these words:

ان الذين يبايعونك يبايعون الله

These who enter into covenant with thee, they enter into a covenant with Allah.

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The Promised Messiah remarked:

In order to obtain deliverance from emotions and sin one should create the fear of God in one's heart. When the greatness and glory of God is enthroned in the heart of a man, sin can not enter there. The words of a medical practitioner sometimes create such a deep impression that a man dies from no other cause but that; then how can the fear of God fail to have a cleansing effect upon man.

One should keep a count of the span of his life, and he should frequently recall to mind those of his friends and relations who are no more. People generally waste the days of good health in negligent ease. One should try that the fear of God should dominate in his heart. Unless a man gives up dreaming long dreams in regard to the future and brings a kind of death upon himself, he can not get rid of this slothful negligent ease. One should continue to engage himself in prayer till at last God's grace and mercy should cause the Light to dawn upon him.

جوئندہ ۔ یابندہ[2]

The Promised Messiah said:

We read in the *Hadeeth* that the Holy Prophet (peace be upon him) expressed a desire that his *salam* should be conveyed to the Promised Messiah when he came. This *Hadeeth* should be studied with particular care. Should we regard the Messiah to be alive in the heavens, then we know that the Holy Prophet during Mi'raj met him and had speech with him personally. Moreover Hazrat *Jibrāil* (Gabriel) descended on him almost daily; why did not the Holy Prophet send his *salam* through the angel. Besides, subsequently to the event of his death upon this earth the Holy Prophet himself ascended into the heavens. That being the place where the Messiah is now living, when he returned to this earth he would probably come down after having seen the Holy Prophet in the higher regions. Therefore it is not comprehensible why the Holy Prophet should seek the agency of human beings upon this earth to convey his message to the Messiah who

2. Literally, 'He who seeks and strives, he shall find.'

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lived in the heavens wherein the Holy Prophet's own abode was to be after his death upon this earth. Such being the case when the *Salam* is conveyed to the Messiah, would he not be justified to say : " What is this ! I have left the Holy Prophet but a short while ago ; what kind of *Salam* is this which you convey to me here." As an Urdu saying goes :

گھر سے میں آؤں اور خبریں تم دو[3]

This shows that the view held by the Holy Prophet was just this that this Messiah had died and passed away from the earth and that the Messiah to be raised among the Muslims would be a future follower of the Holy Prophet himself who in regard to one aspect of his Mission would be raised in the spirit and character of the Messiah, the son of mary.

اللھم ایدہ - و انصرہ - و اخذل اعداہ - آمین

3. Literally, " The one who comes from home is I, so who are you to relate to me news concerning things at home?—*Ed.*

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CONTENTS OF THE GURU GRANTH

In the *Review of Religions*, Vol. XL., No. 3, I mentioned briefly the various and often conflicting stories which seek to explain the origin of the idea in the mind of Guru Arjan that the Guru Granth should be reduced to writing. In the present article I propose to study the question as to whose sayings have heen embodied in the Granth Sahib. For this purpose I take first of all the Kartarpuri Granth Sahib for this is the most widely prevalent version of the Guru Granth.

Among Sikh scholars and divines there is considerable difference of opinion as to the people whose sayings have been put into the Granth Sahib. Giyani Giyan Singh writes that in the Kartarpuri Granth are to be found the sayings of the following people:

1. Guru Nank
2. Guru Angad
3. Guru Amardass
4. Guru Ramdass
5. Guru Arjan
6. Guru Hargobind
7. Dhunan
8. Kabir
9. Farid
10. Namdev
11. Dhanna
12. Sadhna
13. Sain
14. Peepa
15. Ramdass
16. Parmanand
17. Miran Bai
18. Surdass
19. Beni
20. Tirlochan
21. Jaidev
22. Ramanand

(23 to 39) Bhagat and 17 *Bhats*

40. Satta
41. Balwant
42. Sundar
43. Jamaal
44. Patung
45. Samman
46. Moosan
47. Gorakh
48. Ishar
49. Bharthri
50. Gopichand
51. 'Alam.[1]

Further, Giyani Giyan Singh holds that sayings of Guru Teg Bahadur too are to be found in the Granth

1. *Tawareekh Guru Khalsah*, 480.

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Sahib, having been put in it by Guru Gobind Singh.[2]

Dr. Charan Singh, in his book entitled *Bani Beora* says that in the Granth Sahib of Bhai Gurdas, in addition to the sayings of Guru Nanak, Guru Angad, Guru Amardas, Guru Ramdas, and Guru Arjan, there are to be found embodied the sayings of the following people as well :—

1. Kabir	2. Tirlochan	3. Beni
4. Ramdass	5. Namdev	6. Dhanna
7. Farid	8. Jaidev	9. Bhikhan
10. Sain	11. Peepa	12. Sadhna
13. Ramanand	14. Parmanand	15. Surdas
16. Sundar	17. Satta	18. Balwant
19. Mardana	20. Bhaats (17 in number[3]).	

This makes 41 persons in all as opposed to the 51 according to Giyani Giyan Singh.

It should also be noted that in these two lists there are some names which occur in one but not in the other. For example we do not come across Bhikhan and Mardana in the list given by Giyani Giyan Singh ; while the names of Guru Hargobind, Miran Bai, Jamaal, Patung, Samman, Moosan, Gorakh, Ishar, Bharthri, Gopichand and 'Ālam are not found in the corresponding list in *Bani Beora*.

It is also noteworthy that in *Gurmat Divākar* by Munshi Ram Singh the corresponding list embraces 48 names only.

It may be remembered too that according to Pandit Narayan Singh the sayings of Bhai Gurdas, *Rāg Mālā*, also are embodied in the Guru Granth.[4]

The Bhatas

Who were these Bhaats ?[5] and how many were they ? On these two points we come across very interesting though rather curious stories in Sikh literature. In *Gur Partap Suraj Granth* we read that the four Vedas assumed the form of four human beings and

2. *Tawarekh Guru Khalsah*, p. 480.
3. *Bani Beora*, p. 103, *Chakkar* No. 41.
4. *Granth Sahib*, (translated) p. 9 (Introduction).
5. The word ordinarily means a bard or a minstrel.—*Ed.*

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appeared before Guru Arjan. They sang songs in praise of the Sikh Gurus, going so far as to say that Guru Arjan was no less than God Himself who had assumed human form to appear on this earth, that he and no one else had appeared as Bawan to destroy Bal in the age of *Satjug*; that in the *Tritiya* he had appeared as Ram Chandra; and in *Dowapar* as Krishan to destroy Kanas.[6]

Inorder to prove the possibility of the four Vedas appearing berore Guru Arjan in the form of as many bards, Bhai Veer Singh has sought to substantiate his case by reference to some Hindu books such as the *Ramayana* and *Srimad Bhagvat Purana*.[7] In other words, according to Bhai Veer Singh, the mere circumstance that in Hindu literature, of a kind which is more of the nature of mythology than anything else, it is considered possible for books to assume the form of human beings, is, in itself, a reliable proof that the curious occurrance did actually take place.

Evidently, this idea owes its origin in Sikh literature to the influence of Hindu thought—particularly Hindu thought of the popular and less critical variety, that delights in fanciful flights of imagination and impossible myths. When we find Bhai Santokh Singh writing that the Guru Granth is God Incarnate we get another example of this tendency among the Sikhs[8]. The idea of incarnation in regard to God is extremely popular among the Hindus, but it has been plainly rejected by Guru Nanak. It was not open to a Sikh scholar, therefore, to say that Guru Nanak was God Incarnate; bur there was nothing to prevent him from propounding a new theory that the Guru Granth was God Incarnate, and this has been done by Bhai Santokh Singh.

Giyani Bishen Singh is of the opinion that the Bhaats having been great scholars of the Vedas they have been called the *avataars* of the Vedas.[9] What we know of them does not, however, lend any sup-

6. *Guru Granth Sahib*, pp. 1390 and 1395.
7. *Guru Partap Suraj Granth*, p. 2122.
8. *Ibid*, *Rut* 3, *Ansu* 49; and *Gurmat Siddhant*, published by the Shromani Committee, p. 79.
9. *Bhagat Bani* (translasted), p. 360.

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port to the view that they were people of any real learning. We are told by Dr. Charan Singh that Guru Arjan asked these Bhaats to compose *Sawayyās* (a meter in poetry) and also furnished them with a model for the purpose, but they could not carry out the instructions properly: they confused *Sawayyā* with *Sawā-i-ā*.[10]

Number of the Bhaats and Their Names

There is a good deal of difference of opinion among Sikh scholars in regard to the number and names of the Bhaats.[11] Some say that they were 17.[12] In *Bani Beora* (p. 96) we have the following names :—

1. Kall	2. Kalshar	3. Tall
4. Jalap	3. Jāl	6. Keerat
7. Bhall	8. Nall	9. Bhikha
10. Jallan	11. Dass	12. Goyand
13. Sewak	14. Mathra	15. Ball
16. Harbans	17. Lall.	

Below this list there is a note to the following effect, however :

(*a*) Kall and Kalchar are two names of one and the same Bhaat. The *Sampardaais*,[13] however, take them as being the names of two separate persons.

(*b*) Jalap, Jall and Jallen are also three names of one and the same man. According to the *Sampardaais* these too were three separate men.

This reduces the number of Bhaats to 14; and Pandit Kartar Singh of Dakha, in Ludhiana district, reduces it further to only 11.

Giyani Pratap Singh, in *Bhagat Bani* (translated) gives the following names :

1. Kall (p. 976),	2. Kalshar (p. 886),
3. Jalap (p. 807),	4. Keerat (p. 811),

10. *Bani Beora*, p. 14.
11. *Bhaaton ke Sawayye* (translated by Giyani Pratap Singh).
12. *Bani Beora*, p. 103 and *Tawareekh Guru Khalsah*, p. 480 and *Gur Partap Suraj, Ras* 3, *Ansu* 41.
13. Name of a sect which traces itself back to a scribe who served Guru Gobind Singh.

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5. Bhikha (p. 814), 6. Nall (p. 834),
7. Radd (p. 836), 8. Dass (p. 838),
9. Jallan (p. 841), 10. Goyand (p. 860),
11. Mathra (p. 865), 12. Ball (p. 874),
13. Lall (p. 879), 14. Harbans,
15. Tall (p. 795), 16. Bhall (818).

Giyani Pratap Singh does not count Sewak and Tall as Bhaats, but he adds another name—Radd. In *Guru Granth Kosh* (published by the Khalsah Tract Society), Radd is accepted as a Bhaat, but *Bani Beora* does not accept him as such. This authority takes it to be the name of a *chhand*. Giyani Bishan Singh mentions Ganga but omits Jallan.[14]

Collection

When Guru Arjan decided to compile the Granth Sahib, he ordered all the Sikhs to submit to him whatever *Shabd* was in their possession. In response to this order many *Shabds* were brought to him in written form while many others were transmitted orally by those who had remembered them.[15]

Over and above these there were a number of *pothees* (collections) prepared by Bhai Gurdas under instructions from Guru Amardas.[16] These were in the possession of Guru Arjan's uncle Mohan and Guru Arjan consulted his followers as to the best way of obtaining these *pothees*. Some influential Sikhs then went to Mohan with a request for these collections but the mission was not successful.[17] Guru Arjan then said to his followers that his uncle was dissatisfied ever since the *Guryaai* descented from Guru Ramdass to his succcessor. Guru Arjan therefore went personally to appease[18] his uncle, walking bare-footed to his door where he sang songs in praise of Mohan. Deeply touched by this Mohan handed over the *pothees*[19] to him.

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14. *Bhagat Bani* (translated by Giyani Bishan Singh, p. 630).
15. *Tawareekh Guru Khalsah*, p. 481.
16. *Gurdawara Darshan*.
17. *Gur Partap Suraj Granth*, *Ras* 3, *Ansu* 33, *Ank* 16 to 19.
18. *Ibid*, *Ras* 3, *Ansu* 34, *Ank* 13 to 4.
19. *Ibid* *Ras* 3, *Ansu* 34, *Ank* 30.

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The *Shabd* sung by Guru Arjan on this occassion is recorded in the Granth Sahib on pages 248. Some people are of opinion that this song contains the praises of God but Mohan mistook them as being addressed to himself and was pleased.[20] When we study the *Shabd*, however, we find conclusive proof in its wordings that it was addressed to Mohan and not to God. For instance :

O Mohan ! you own many grand and beautiful palaces.

O Mohan ! You believe in One God, who created all the Universe.

O Mohan ! death has no meaning for you, for you are a devotee of the One and only true God.

O Mohan ! thou thyself and thine have been successful.

For thy sons, thy friends, thy brothers and thine whole family, thou art a source of hohour and great pride.

Satta and Balwant

These were two musicians. Some scholars think that they were father and son, Satta being the son and Balwant the father.[21] Others think that they were brothers.[22] Both were *Dooms* by caste, this being the reason of their being spoken of as *Dooms* in the Granth Sahib where their sayings are recorded :

Ramkali ki war Rai Balwant tatha Sattai Doom.

In *Guru Bansaoli* the two are regarded as non-Sikhs (p. 88). A *war* from these two is found in the Granth Sahib.

In Sikh literature we come across an interesting story which explains how the sayings of Satta and Balwant came to be recorded in the Guru Granth. It is said that the two one day presented themselves before Guru Arjan with a request for financial help as the marriage of their sister, they said, was drawing near. Guru Arjan graciously promised that the total receipts on the next day would be handed over to them. But as chance would have it, the receipts on

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20. *Ithas Guru Sahiban*, p. 199 and *Guru Bansaoli*, p. 57.
21. *Gur Bansaoli*, p. 87.
22. *Gur Partap Suraj Granth, Ras*, 3, *Ansu* 4 ; *and Gur Balas, Patshahi 6, Adhyae.* 4

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that day aggregated much less than was usual and Satta and Balwant attributed it to some underhand manipulation on the part of Guru Arjan and they left dissatisfied and angry.

When next day the two did not turn up for *keertan* (a kind of musical service) Guru Arjan sent for them but they did not come. Guru Arjan then went to them himself but they remained obdurate. They even spoke to him impertinently, which displeased Guru Arjan and he gave them a *Sharaap* (put them under a curse) going so far as to say that any Sikh who ventured to intercede on their behalf would be publicly disgraced—his head would be shaved, his face painted black, and he would be mounted on a donkey to be paraded in the streets. As a result of this *Sharaap* their faces became covered with painful boils and in great agony they sought the intercession of Bhai Ladha. This kind-hearted and greatly influential Sikh then himself shaved off his head, painted his face black, and proceeded on a donkey to present himself before Guru Arjan. Pardon was procured for Satta and Balwant in this way but on the condition that with the same tongue with which they had spoken disrespectfully of the Sikh Gurus, they should now sing their praises. The *Shabd* which they then sang has come to be known as *Tikā ki Wār*. This *Shabd* pleased Guru Arjan greatly and he ordered that it should be incorporated in the Granth Sahib.

The *Shabd* attributed to Satta and Balwant originally contained references only to the first five Gurus; later on, however, in certain versions of the Granth Sahib some compilers have also inserted praises of the later Gurus as well.

In regard to the time of this incident, too, there is a considerable difference of opinion. Bhai Veer Singh writes:

> In *Mehma Parkash* this incident is said to have taken place in the time of the third Guru. Another view is that it occurred in the days of the second Guru.[23]

23. *Gur Partap Suraj Granth*, p. 2108.

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Bhagat Bani

In the Granth Sahib we also come across the sayings of the Bhagats. How did these sayings come to be incorporated in it? One opinion on this point is that :

> The Bhagats who had passed away came to Guru Arjan and entrusted to him their sayings to be put into the Guru Granth.[24]

An other view is that Guru Arjan composed these sayings himself with the thought of the Bhagats is his mind and recording them in the Granth Sahib attributed them to the Bhagats, not to himself :

"بھگتوں کا بھاؤ دل میں رکھ کر گورو ارجن صاحب نے خود ھی بھگتوں کے نام پر کلام تصنیف فرمایا ھے۔ بھگتوں نے نہیں بنایا ۔"

(پنڈت تارا سنگھ نروتم بحوالہ گرو گرنتھ صاحب مترجم نراٹن سنگھ۔ دیباچہ صفحہ نمبر ۲)

The third view is that Guru Arjan, by means of supernatural power, composed these sayings in the names of the Bhagats.[25]

The fourth view is that these sayings were obtained by Guru Arjan through the agency of the followers of these Bhagats. Mr. Macauliffe (?) too has expressed this opinion in *Sikh Ithas*, part I, page 20, Introduction.

The fifth view is that Bhagat Bani was obtained from previous writings and incorporated into the Granth Sahib.[26]

Rag Mala

It is stated in Sikh literature that when Guru Arjan had finished the task of compiling the Granth Sahib, the *Rāgs*, accompanied by their *families*, presented themselves before him and complained that the generality of men, when performing music, did not

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24. *Gur Partap Suraj Granth*, *Ras* 3 ; Gur Balas, *Padshahi* 6, *Adhyae* 4, *Granth Sahib* (translated) by Narayan Singh, Introduction, p. 2.
25. *Mukhtasar and Mokammal Tawareekh Guru Khalsa*, p. 103.
26. *Tawareekh Guru Khalsah* (Gurmukhi), p. 480.

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properly observe the principles of this delicate art, and that this gave them great pain. The Guru thereat incorporated the *Rāg Mālā* at the end of the Guru Granth.[27]

In regard to the *Rāg Mālā*, again, there is a great difference of opinion among the Sikhs, but we shall take up this subject on some future occasion.

IBADULLAH, *Giyani*.

27. *Gur Bular, Padshahi, 6, Adhyae 4; Granth Sahib* (translated) by Pandi Narayan Singh, p. 6.

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ISLAMIC TEACHING ON WORLD PEACE

The world to-day is passing through such a terrible catastrophy as has no parallel in history. Nations that claimed to be the sole repositories of civilisation and culture are to-day crushing the peace and freedom of the people. The German nation that has contributed a great deal to philosophic and scientific researches has to-day come forward with all the lethal weapons to wipe out mankind. Europe, that a few years back, was the centre of peace and prosperity has now become an arena wherein all forms of persecutions and aggressions are being witnessed. Scientific discoveries that God enabled man to make for the uplift and amelioration of man are now being employed to efface humanity from the face of the earth. Many people in Europe, as a result of this, are now cursing its own genius that has made all these improvements and advancements in science possible.

The world at this critical juncture and time of despair feels keenly the need of some such religious teaching as would free man from the horror of this destruction—teaching that would give a lesson to various nationalities of peace and goodwill so that sympathy and love may be engendered in place of hatred and enmity.

Such a teaching is indeed extant to-day, but alas! this materialistic world has relegated this precious jewel to the dustbin, so to speak. This jewel is the teaching brought by the greatest benefactor of the world—the Holy Prophet Muhammad (may peace and blessings of God be upon him). This was a perfect code for man's religious, social, international, economical, commercial and political requirements. It was not a mere highspun impracticable theory; his blessed companions showed to the whole world that the Islamic principles were as simple and easy in practice as they were sublime in conception. I can here put before you only one

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of the various phases of our Prophet's practical teachings, and that is the teaching which he gave to maintain world peace.

There are two main causes that generally lead people to war. One is racial pride; one nation begins to regard herself superior to other nations in every respect and begins to look down upon them: and the other is greed and avarice. Both lead to injustice, create resentment and finally end in a clash of arms.

As Islam is a universal religion it has given a clear code for mintaining amicable relationship among various peoples. In order to improve and strengthen international good relationship, the Holy Quran says :

لا يسخر قوم من قوم عسىٰ ان يكون خيرا منهم ○

i.e., "It is incumbent that one nation should not laugh to scorn another, it is very likely that the ridiculed nation may be superior to the scoffer."

The Holy Quran does not recognise any superiority on the basis of colour or race. None is superior and none is inferior—a nation or an individual—only because he belongs to a particular denomination or race.

In this connection the Holy Quran states :

يا ايها الناس انا خلقناكم من ذكرو انثى و جعلنكم شعوبا و قبائل لتعارفوا ○ ان اكرمكم عند الله اتقاكم ○

"O ye people! We have created you all from male and female and we have split you up into families and tribes so that you may be recognised and distinguished as such in your mutual dealings. The truth is that in the eyes of God only he among you is the most honoured who is most careful and punctilious in his dealings with others."

Therefore, it is not permissible for any nation or any individual to be proud for its nationality or its individuality, nor is it a commendable attitude to look down upon other nations and individuals.

Material progress and political power are not the monoply of any particular nation. The Holy Quran says :

تلك الايام نداولها بين الناس ○

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i.e. "The periods of prosperity are a sort of cycle, sometimes one is prosperous and sometimes another."

The second cause of war is an inordinate greed for the acquisition of wealth and power. In this connection the teaching of the Holy Quran is :

ولا تتمنوا ما فضل الله بعضكم على بعض ○

i.e. "Do not covet the wealth of the others that God has bestowed upon them." At another place says the Holy Quran, "Do not cast your eyes full of greed on the wealth and the prosperity of the others, verily worldly wealth is a means of trial for those that have it." Therefore that wealth is the best for you that you have earned by the sweat of your brow. Be content with that. It must not, however, be thought that the Holy Quran dissuades people from increasing their wealth by fair and legitimate means.

The Holy Quran has repeatedly given commandments similar to the above and if individuals and nations follow adequately these principles of conduct, then all causes of quarrel and strife would be eliminated.

With regard to war itself the Holy Quran has given clear and unambiguous commandments which were practised by the Holy Prophet in his life. History records that our Prophet did not enter into any war except when he was first attacked. He made every endeavour to maintain peace but when his enemies did not desist from their persecution of a handful of Muslims and when they left no stone unturned in wiping them out of existence, in self-defence the Prophet faced them. He was undaunted by the superior force of the foes and putting his whole trust in God he opposed the organised armies of his enemies. When his enemy laid down arms he was shown mercy. The Holy Prophet strictly ordered his followers to show the defeated enemy every consideration. His treatment of the prisoners of war is in itself unique in the world's history.

Before his migration from Mecca his enemies per-

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petrated every form of cruelty that a half savage nation could devise. The narration of this woeful tale fills a man with sorrow and reduces him to tears. But a few years after he left Medina, the Holy Prophet returned with ten thousand soldiers and made his entry into Mecca. All his former foes were trembling with fear and everyone expected a condign punishment for his bestial cruelty to the innocent Muslims. But the world is astonished to see the clemency of the Holy Prophet. He did not decimate the Quraish or put to the sword their ring-leaders. Had he done that, his enemies would have amply deserved it. But what do we see? He did not confiscate their property nor their wealth. He won them over by the keen sword of mercy and love. He proclaimed:

لا تثريب عليكم اليوم ○

i.e. "To-day you are given full amnesty. You will never in future be so much as reminded of your past atrocities. Go your ways. You are free."

After the battle of Badr many of his enemies were taken prisoners among whom was a man named Suhail. (?) Now this man used to vilify and malign the Holy Prophet on all occasions. He used to write calumnious verses and make abusive speeches against the Prophet. Seeing him a prisoner of war one of the followers of the Holy Prophet respectfully suggested that two of his teeth should be pulled out so that this punishment may remain a warning for all. But this fountain-head of mercy freely and fully pardoned Suhail.

After the war when our Holy Prophet made a treaty with the enemy he would often accept all the conditions that his vanquished enemy proposed, and he used to fulfil these terms meticulously.

When he made a pact with the Christians of Najran the Holy Prophet himself added that their churches would not be demolished, their priests would not be expelled and they will not be compelled to change their religion. Their properties will be fully protected and safeguarded. When their representatives

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visited the Holy Prophet at his mosque at Medina and when he felt that the time had come when his Christian guests were to offer their devotions, he told them to say their prayers according to their prescribed rituals in the mosque, which, he said, was a house of worship for one and all.

The Holy Prophet, in order to establish relations of affection with other nations and religions, taught the Muslims that they should have faith in all the revealed books. He said that all the religions were true at the time of their inceptions. It is essential that every Muslim should admit the virtues of all the leading men and women and the priests of other faiths. In short there are scores of such commandments that can help to bring about international amity and friendship. If the German Nazis had followed but a few of these principles the world to-day would have been spared this dreadful carnage and bloodshed. Hundreds and thousands of people have lost their lives merely because of the German greed and avarice ; and God alone knows how many millions more will be cruelly sacrificed. But we are confident that the spilling of the innocent blood of men, women and children will bear fruit and Germany one day will shed tears of blood at what she done has to-day.

May the countless blessings of God be on the Holy Prophet of Islam who more than thirteen hundred years ago formulated such laws and rules of conduct that, if the world to-day would only follow them and practise them, then most certainly this earth would become a veritable paradise, and the hellfire of war will be cooled in no time.

اللهم صل على محمد و على آله و اصحابه و خلفائه و بارك وسلم ○

O God ! shower your choicest blessings on Muhammad and his progeny and his companions and his successors, and give him increase of all the goodness and greet him as he deserves.

M. A. K. GHAURI.

Nairobi, Africa.

MUHAMMAD AND POLYGAMY*

Apparently, the most damaging accusation brought against Muhammad is that of Polygamy. Mr. Manly P. Hall, the erudite author of *Masonic Hermetic Qabbalistic and Rosicrucian Symbolical Philosophy*, says in his article, " The Faith of Islam " :

> Those who sincerely believe the harem to be irreconcilable with spirituality should, with consistency, move for the expurgation of the Psalms of David and the Proverbs of Solomon from the list of inspired writings, for the harem of Islam's Prophet was insignificant compared with that maintained by Israel's wisest King and reputed favourite of the Most High.[1]

The modernist seems to think that there is something unedifying and unethical in the institution of polygamy under all circumstances. The history of religion, however, reveals to us that most of the religious founders and teachers who were of the noblest patterns of humanity and were of pure and spotless character, practised polygamy, as is apparent from the above quotation. The presentday Christians boldly come forward to impress upon the world that Christianity advocated monogamy. Close scrutiny and investigations throw a different light upon the subject. Jesus was a prophet who did not bring any new law, but came to fulfil the law of Moses. Jesus says :

> Think not that I am come to destroy . . . ., but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.[2]
>
> The Scribes and the Pharisees sit in Moses' seat: all, therefore, that they bid you, observe ; that observe and do ; but do not ye after their works ; for they say, and do not [3]
>
> This is the law and the Prophets. [4]

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*Reproduced from the *Life of Muhammad*, by Sufi M. R. Bengalee.

1. *Masonic Hermetic Qabbalistic and Rosicrucian Symbolical Philosophy* By Manly P. Hall ; the article, " The Faith of Islam, P. CXCI.
2. *Matthew* V—17-18.
3. *Matthew* XXIII—2-3.
4. *Matthew* VII—12.

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The above verses make it plain that Jesus did not establish any new law or dispensation. He regarded the law of Moses as still binding on the people. Alfred W. Martin says :

> The disciples of Jesus did not break with Judaism and had no thought whatsoever of constituting themselves an independent religious body. Rather it was their supreme purpose to stay within the ranks of the mother faith while striving to convert their fellow Jews to acceptance of Jesus as the Messiah.[4a]

Again :

> Enough for him (Jesus) that he could preach the moral reforms that his insight had grasped, conscious of no simultaneous necessity for renouncing the affiliations he cherished. Nor, again, was he content to be a mere iconoclast ; rather would he be a constructive reformer with a positive message, aiming to reveal the deeper meanings of the ancient moral code, to bring to light latent implications of the primary commandments, more especially those relating to murder, adultery and the attitude to be taken toward enemies. Far from being conscious of any need to renounce the religion of Israel, he saw that he could consistently remain within the fold and yet endeavour to free that religion from its narrow provincialism, its excessive ceremonailism, its slavish traditionalism.
>
> Nowhere in the Gospels is there an authentic utterance of Jesus to the effect that he desired to institute a new type of religious organization.[4b]

There does not occur one word from Jesus against plural marriages in the New Testament. His silence conclusively proves his sanction of polygamy as it runs through the whole Jewish system. Furthermore, the Christians actually practised polygamy. The following passage from no less an authority than Westermarck is very important :

> In the middle of the sixth century Diarmait, King of Ireland, had two queens and two concubines. Polygamy was frequently practised by the Merovingian Kings. Charles the Great had two wives and many concubines ; and one of his laws seems to imply that polygamy was not unknown even among priests. In later times, Phillip of Hesse and Frederick William II of Prussia contracted bigamous

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4a. *The World's Great Religions*, by A. W. Martin, Page 81.
4b. *The World's Great Religions*, by A. W. Martin, Pages 115-116.

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marriage with the sanction of the Lutheran Clergy. Luther himself approved of the bigamy of the former, and so did Melanchthan. On various occasions Luther speaks of polygamy with considerable toleration. It had not been forbidden by God; even Abraham who was a perfect Christian had two wives. It is true that God had allowed such merriages to certain men of the old Testament only in particular circumstances, and if a Christian wanted to follow their example, he had to show that the circumstances were similar in his case; but polygamy was undoubtedly preferable to divorce. In 1650, soon after the peace of Westphalia, when the population had been greatly reduced by the Thirty Years War, the Frankish Kreistag at Nuremberg passed the resolution that henceforth every man should be allowed to marry two women. Certain Christian sects had even advocated polygamy with much fervour.[5]

In fact, unbiased and thoughful students must come to the conclusion that polygamy is the only solution of certain social and ethical problems. We shall give only one out of many such considerations which justify the institution: Suppose as a result of war in a certain country women largely outnumber men: The sex-impulse is so rash and strong that either you will have to sanction the practice of polygamy in order to fortify morality which is the backbone of all religions, or you will have to allow free sex-life which is revolting to the human nature. There arise conditions in which polygamy may not only be ethically justifiable, but may become a necessity. Even in the United States of America where the preaching and practice of polygamy is legally forbidden, there are thinkers who have had to admit its moral justification. The following statement made by a Christian Minister will be of singular interest. The reverend Dr. Caleb R. Stetson, rector of Trinity Episcopal Church says:

> It is conceivable that this government might some day make polygamy legal, and that legalized polygamy has certain features which recommend it, as compared with the progressive polygamy and respectable promiscuity toward which we are now tending."[6]

It must be clearly borne in mind that Muhammad

5. *History of Human Marriage* by Westermarck, Volume III. Pages 50-51.
6. *The Bankruptcy of Marriage*, by V. F. Calverton, Page 86.

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and the Faith of Islam did not introduce polygamy into the world. What Muhammad and Islam did was to put a *check* upon it. Islam does by no means make it obligatory. Islam allows polygamy only under certain circumstances and restrictions. Restrictions imposed by Islam are so stringent that it becomes absolutely impossible for an average Moslem to practice it. Polygamy under the restriction of Islam is on no account for self-indulgence. It is a heavy sacrifice which only the chosen few are called upon to make for the good of humanity. In Moslem countries polygamy is not commonly practiced. Hardly one in a thousand has more than one wife.

According to the unanimous verdict of the friends and foes of his time, Muhammad's character was above the reproach of sensuality. He lived an exemplary life. In the prime of manhood, in the full bloom of his youth, when he was a young man of twenty-five, he married Khadija, a widow who was fifteen years his senior. He lived with her an ideally happy life up to his fiftieth year when Khadija died. He entered into polygamy during the last ten years of his life. During those concluding years, he had to fight against the whole of Arabia, lead prayers in the Mosque five times a day and perform multifarious duties. The most of the little leisure that was left, he devoted to prayers and to the contemplation of God. Besides, with one solitary exception, all his wives were widows. It indeed surpasses comprehension that the choice of a man who aims at pleasure should fall upon widows. In short, the considerations which led Muhammad to contract polygamous marriages were for other reasons than self-indulgence. Professor Margoliouth who is perhaps the most relentless of all the modern critics of Muhammad and Islam had to admit the truth of our above remarks. It is from an unwilling witness and as such we quote below :

> Several of his alliances were political in character, the Prophet being anxious to bind his chief followers more and more closely to himself. This was doubtless his object in marrying the daughters of Abu Bakr and Omar ; while a political motive of a different sort is to be found in his

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> alliances with the daughters of political opponents or fallen enemies. Victory over an enemy would seem to have been consummated only when the enemy's daughter was introduced into the conqueror's harem. The remainder are to be explained by his extreme anxiety to have a son and thereby escape a reproach to which he was keenly sensitive.[7]

We do not fully agree with the learned Orientalist in all he has said about the plural marriages of Muhammad. But he has admitted the central truth that self-indulgence was not the cause of the Prophet's marriages.

It is beyond the scope of our small treatise to enter into a detailed discussion of the noble and humanitarian grounds which motivated Muhammad in entering into polygamous life.

7. *Muhammad and the Rise of Islam* by D. S. Margoliouth, p. 176-177.

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CORNER-STONE OF THE NEW ORDER AND ITS FUTURE

Translation from the *Alfzal* of May 10, 1942, of a portion of Friday *Khutba* by Hazrat Amirul Momineen Khalifatul Masih.—*Ed.*

On the occasion of the *Jalsa-i-Salanah* I advised friends that, should the internal situation in the country deteriorate beyond a certain point and small detached groups of Ahmadies in outside places consider themselves to be in danger, they should move to Qadian. This advice, it appears, has not been properly understood bacause what people are doing is that they are sending their women and children to Qadian while themselves they are staying wherever they are. As I explained, from the worldly point of view, Qadian is not a safe place should law and order in the country come to be disturbed. I therefore call upon the Ahmadiyya Communities in districts adjoining Qadian to prepare estimates and let us know as to how many men they would be able to send to Qadian for its defence should the danger actually materialise. All Ahmadiyya Communities in various places in the Punjab should prepare such estimates without delay and let us know.

Qadian contains our sacred places and the *Sha'āirillah* (signs of God) in the Life and History of the Movement the defence of which is not the duty of the Ahmadies of Qadian alone but of the entire Ahmadiyya Community. For the present I do not address this call to the communities in places situated far away, and confine it to the Punjab Communities in this province should send this information as soon as possible.

In Gurdaspur district alone the Ahmadies number about thirty thousand of which about five thousand would be adult males. This district alone, therefore, should easily be able to spare about 1,500 men. Sialkot district also should be able to give about 1 000 men, and so should Hoshiarpur and Jullundhur combined.

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The four districts of Lahore, Gujranwala, Shaikhupura and Amritsar too should be in a position to supply an equal number of men. Instead of sending only women and children to increase the difficulties of defence, outside communities should make preparations to send men to defend the Headquarter of the Movement in case of need.

I would not say that those who are sitting before me at this moment are all *momins* (true believers), but I know that no true believer will lag behind in defending Qadian should the danger materialise——rather than draw back one step he would prefer to be cut to pieces. Like that *Ansāree* of immortal memory whose story I related to you in my *khutba* on April 17, I know that everyone of us would hold the enemy from reaching the *Sha'airillah* until, to move forward, he should have to step on our dead bodies. In the discharge of this sacred duty there is not going to be any question of old men and children: Impelled by *imān* even old men and children can perform supreme sacrifices. Being all the more nearer to death, an old man in such cases fights with a fearless courage very difficult for others to equal. And our duty in the defence of *Sha'āirillah* is this and no other that we should fling our life in this defence: When we have done that our responsibility ends, and for the rest God steps in. I have no doubt, therefore, that the true believers, whether in Qadian or outside, would in no case turn one step back if they have to take the field in the defence of their sacred places.

As for those who are hypocrites or those who are weak in faith, their case is different: people of this kind cried and clamoured in the days of the Holy Prophet as well. We need not heed their cries at all. And all Ahmadies should remember that the defence of Qadian is as much their duty as of those who have settled here. Should the occasion for that defence actually arise, we shall not, God willing, flinch or fail——and when we have done our part, Almighty God would Himself step in to take care of the result: He would throw a veil over our weeknesses and He would do Himself what

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might prove to be beyond the reach of our best endeavours.

In short when I spoke on the occasion of the Annual Gathering, it was not my intention that friends should send only women and children to Qadian; my idea was that with the women and children there should come at least an adequate number of adult males as well. One result of the situation that has arisen has been the consequent dearth of living accommodation in Qadian and the more serious question of the difficulty of defending an exposed place where the concentration of women and children has all the more weakened the defence.

I might repeat here that I am not saying that the danger has materialised. All the same, as you know, there is a spate of wild rumours of many kinds. As these exaggerated rumours spread the danger is magnified, and judging from these rumours some people have started to think that the British are going to be defeated in this war. Of course the British have had to suffer some very serious reverses, but there is nothing in these setbacks to show that the final outcome too of the war is going to be the defeat of Great Britain. The British today are in far more powerful and secure a position than they were in the anxious days following the collapse of France. In the two years since that day they have been building up their strength.

When France threw down arms Britain stood exposed to a peril unprecedented in her long history. But in fulfilment of the *Royā* (vision) I had seen and already communicated to friends, God delivered the British from this peril and a number of factors combined, as though by magic, to produce this result. Since that deliverance took place, the Divine Quiver, has not become empty: in it there are other arrows as well—more than could be counted. Should He so desire, He can protect Great Britain in the future too as he has done so in the past. He has the power to change the whole aspect of war in an instant even when everything should appear to have been lost.

Therefore those who think that the British are weak and must necessarily be defeated, are wrong. If a

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continuation of British power is deemed necessary in the eyes of God for the establishment of justice, He even now can bring into existence factors which would lead to British victory. Should Britain's hands, tired and torn, be no more able to hold the sword, then God's own Hand would wield the blade until victory was won. Should British means and British resources come to an end God would throw open to them his own treasures. Should British soldiers be thrown back, the angels of God would advance to the attack.

The question thus, is not a question of British weakness or British strength. The question is: What is the position of the British in regard to the establishment of justice upon this earth. If in comparison with others Britain stands more for justice, her weaknesses and her defects, whatever they be, may not lead her to ruin. On the other hand, should the British suffer justic to slip out of their hands—should they come to stand for tyranny and oppression, then they should bear in mind that God never helps the oppresser. If the danger to us, *the Ahmadies*, is greater, should the British have to leave India, God would throw His shield over the British—*not for their sake, but ours.*

The position, thus, is the same as on one occasion the Promised Messiah said that some ignorant people were under the impression that the Turks were the defenders of the *Haramain*; the true position, he said, was that the *Haramain* were standing between the Turks and their ruin.

Similarly, if British defeat is to mean greater danger for Ahmadiyyat—for our sake, not for theirs, God would strengthen British arms and God's angels would strengthen British hands. The position which the Ahmadies occupy in the Divine Scheme for the Future is of paramount importance. It is a unique honour, and the Ahmadies should take thought and pains to show themselves worthy. Those who deceive others for a few coppers cannot be deemed worthy of it. You should therefore strive ceaselessly for an inner revolu-

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tion in yourself—an inner cleaning, an inner purification. Rise ever higher in your faith—ever higher in your sincerity. Be prepared to fling your lives away as cheap trash in the defence of the sacred places of the Movement, should the occasion demand that sacrifice. So prepare yourself that in that hour of trial no one would remain behind—no one would waver.

Make this inner change in your hearts——then wait and see how angels descend upon this earth to change the whole trend of the war in our favour.

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DIVINE LOVE

[Re-expressed from *Durr-i-Thameen Farasee*
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Upon Thee

Ends all craftiness,

All playful, wanton-eyed daring,

All capricious whims,

And every blandishment:

Where in the world is that shrewd

And artful cunning man

Who came to thy door

But was not swept off

His feet.

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Whosoever

Happened to fall into
Thy roaring furnace,
Thou didst roast him to a turn;
And whosoever came to thy door
With gaiety in his heart,
And laughter in his eyes,
And a smile upon his lips
Which knows no care,
Thou didst make him pause
And think of other things—
Of higher delights and nobler aims—
And in sheer joy made him weep
From a sense of his own
Unworthiness

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BOOK REVIEWS

Life of Mohammad, *by Sufi M. R. Bengalee, M.A., The Muslim Sunrise Press, 220 South State Street, Chicago, Illinois, U. S. A., price two dollars.*

" Thereare numerous biographies of the Holy Founder of Islam in the English language. Most of them have been written by western writers, who have, notwithstanding their scholarship and research, characterised their monographs by prejudice and bias. There is another class of writers who have approached their task in a spirit of genuine sympathy. But due to their inadequate knowledge of the canons of Islamic history and jurisprudence or owing to their lack of access to the original fountain sources of information, they failed to do justice to their subject. The result is, the books on the life of Mohammad, produced from the pens of western scholars, are a combination of fact, fancy, fiction and mythology. The real Mohammad is not, known in the western world."

The purpose Sufi M.R. Bengalee, our missionary in the U.S.A. had in view when he undertook to write his *Life of Mohammad* was, therefore, to fill this serious gap in the Islamic literature available in English. For obvious reasons he had to treat his subject along lines of which the limitations rise from compelling necessity. His object was, probably, to produce a book of a readable size likely to meet the intellectual requirements of an average American or European layman interested in a serious study of Religion ; and the cost of production, too, especially in these days, must have been a factor in determining the size of the book. But the result of this effort is eminently satisfactory and highly creditable to the author. For he has produced a book which even specialists on the subject might read with advantage although it is intended primarily to serve only as "a basis for further and extended study".

Out of the 279 pages which the book comprises the pregnant and potent events of a long, rich and varied life have been packed into the first 165 pages. Then follows a pen portrait of the person and character the Greatest of all Prophets—a portrait based on original authentic sources. Next comes a chapter on the *Teachings of Mohammad* and his achievement, with selections from the sayings and doing's of the Holy Prophet taken from reliable works of *Hadith*. The last chapter deals with *Mohammad in the Bible*.

It is a point of merit for Mr. Bengalee's *Life of Mohammad*, not of disparagement, that it follows more or less the lines adopted for treatment of the subject by a more copious work—

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Seerat-i-Khatamun Nabiyeen (in Urdu) by Hazrat Mirza Bashir Ahmad, M.A., of Qadian, of which two parts have already been published which take the story to the conflict with Banu Quraiza, and the third (also perhaps the last volume) the author now has in hand.

Simplicity in the style of expression and brevity in statement, reinforced by strong convincing argument—these are some characteristics of this book. And the result is a miniature painting of fine workmanship. Miniatures, as we know, have a place all their own in the realms of Art—They have a beauty, a charm, an appeal all their own. But nothing can satisfy the eye and the mind like a faithful full length portrait. For it is in a full length portrait alone that one can see the full grandeur of outline, the richness of detail, and above all, that subtle indefinable something of paramount importance which constitutes the atmosphere."

For such a full length faithful portrait of the Holy Prophet Mohammad the world is waiting—and shall wait no one knows for how long.

Shah Wali Ullah aur unki Syasi Tahrik *(in Urdu) by M. Obaidullah Sindhi, Kitab Khana Punjab, Lahore, price 1-8-0.*

Men of God who appear in times of critical epochs in human history concern themselves only with one thing, and they keep only one aim before them : they are impelled only by one motive—their anxiety to see the foundation of man's spiritual life laid on a secure and permanent basis. Economic or political, or any other kind of "Movements", have little interest for them and no use. Our political life forms but a segment of the entire field of human life over which our spiritual life sheds a controlling influence as the sun rains down its control over this planet in a thousand known and unknown ways.

Great religious reformers of the stamp of Shah Wali Ullah of Delhi are therefore not obssessed by thoughts of political needs or political movements. For them political activity is only a minor and less important aspect of life as compared with the urgency of the need for spiritual reform, and their attention to politics is only proportionate to the comparative value thereof in the fulfilment of their primary mission.

The book under review therefore makes a grave error when it interprets the spirit of Shah Wali Ullah's life-work as primarily and essentially political in motive and conception. If the immediate or remote followers of that reformer thus understood and now understand his movement, the circumstance explains adequately why its influence has remained so barren of any lasting result in the field of its primary purpose.

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This primary purpose evidently was the purificatiion of life as lived as Delhi—the nerve centre of a vast but decaying Muslim empire. Had the two immediate successors of Shah Wali Ullah properly concentrated the force of the movement upon this central point of their leader's mission, the life and power of the Mughal empire might have been considerably prolonged and the cause of subsequent Indian history might well have been different.

Moreover, if Syed Ahmad Shaheed appears to have come into the orbit of Shah Wali Ullah's teaching at an early stage in his life, that does not furnish us with an adequate basis to assume definitely and positively that the aim in the pursuit of which this stalwart of Islam lost his life was precisely the direct aim of the spirit breathed by Shah Wali Ullah. Apart from everything else, the conditions of life for a Musalmam living at Delhi when Shah Wali Ullah lived and taught were fundamentally different from those in portions of the Punjab when Sikh power was supreme in the province.

However, these considerations apart, the book affords some useful reading. But the mass of matter contained in it could have been better edited and better arranged. The footnotes, copious and lengthy, which contain some very necessary and interesting information are apt to create confusion, which danger could have been easily avoided.

The first four pages of the book which bear the title *Arz-i-Hāl*, form, evidently, the text of which the rest of the book is but an amplification and an elucidation. In these four pages the following passage is worthy of note :

> After this, having reached Europe, when we made deep study of the French Revolution and its results, we saw a beacon-light in the stormy sea of the widespread unrest that was raging in Indian history after the death of 'Ālamgeer. This was the movement of Imam Wali Ullah, of which the revolutionary principles we specified and fixed during our stay in Mecca.

When going through this passage one cannot help the idea coming to one's mind that the air of Europe and the atmosphere of the French Revolution could hardly be expected to conduce to a proper comprehension of a religious reform movement among Muslims. In such a study European tradition and outlook and the trend of the French Revolution would be more likely to operate as misleading lights. The proper way to

embark on this study would seem to be to come to the task with a mind saturated with the Holy Quran. And what kind of political movement is this of which the founder is content to leave the revolutionary principles to be enunciated by a distant follower to come nearly two centuries after him.

Living Religions and a World Faith, *by William Ernest Hocking, Allen and Unwin, London. 10 s. net.*

Now that the political and economic well-being, the peace and prosperity of one nation or race or people has come to be so deeply dependent upon the peace and prosperity of all other nations and races and peoples, we have to admit that for man his world has shrunk enormously, throwing into a close-packed compact whole even those out-flung and remote unknown places which formerly we hardly dreamed they existed, much less that any event happening in them could possibly have any meaning for us. But Germany and Japan have opened our eyes only too well and *Isolation* for the future is a dead political philosophy, and a dead word. Politically and economically the world, in spite of its vast distances, its diverse races and countries and continents, has become practically a single unit.

This shrinking—which process is increasing tlsipace day by day—has thrown nation upon nation and civilzaton upon civilization ; and, no matter what we are or where we are, we are staggering under the force of the impact. In our day we have wars of all kinds—the war of Hitler and Japanese jingoism fought with tanks and dive-bombers, the economic wars fought with export and import duties, and that most serious war of all—the war fought in silence all the world over of thought against thought and religion against religion.

Which of the great Living Religions is going to survive? In what form? What is going to happen to the other rivals in the field? These are profound questions full of a deep and vital urgency for all. Another question is : " Where is the leadership which is prepared to deal on its merits with the religious issues or with the radical question which the Shadow of Russia makes so acute whether religion is not a worship of the unverifiable and unmeaning, and so a source of stupefaction rather than of strength."

In this last question, which we have set down in the words employed by the author of *Living Religions and a World Faith*,

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lies in fact the crux of all the problems raised in this book. The basis of Religion is God. Thus, in a brief and simple way, the answer to the above question is easy. In this struggle only that religion can hope to survive which can take us to God—which can raise us to the stage where we might say to a mountain : Move, and it *Would Move*.

For the rest the contents of this book are too important and too sincere to be disposed of with a page or two of casual review. In our July issue, God willing, we shall take up the proposition for a fuller discussion.

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MISSION NEWS[1]

Siera Leon (Africa)

M. Nazir Ahmad, our missionary in charge in this part of Africa reports two separate tours on foot in outlying parts of the country—one carried out by himself with a party of five young missionaries under training, and the other by our brother Mr. Sa'eed Umar Jah, accompanied by his wife and three students. At the time when this report was sent Mr. Jah had been on this tour for 2½ months. Owing to the difficulties of communication his report would be available only when he returns to Headquarters after completing his programme.

M. Nazir Ahmad stayed in Matotoka for two weeks and gave two public lectures. Matotoka is an important centre of Christian Missionary activity. The Christian missionary, on account of his venomous attitude towards Islam, is not liked by the people who, nevertheless, are helpless before him. He is a medical man, which fact gives him an advantage over the people who, moreover, do not know how to meet his attacks upon Islam. This missionary was present in both the lectures given by our brother, and those who sat near him reported that he sat through trembling with surpressed rage. At the end of these lectures, of which the theme was the superiority of Islam, time was given for questions; but the discomfiture of the Christian missionary was so complete that he was struck dumb. The audience saw this and was greatly pleased and our missionary rose high in their esteem.

By the grace of God 30 members joined the Movement in Matotoka and many more are very near.

From Matotoka our brother went, through Miley, to Makali. Two public lectures were given in Miley. The paramount chief of Makali, Alhaj Almas Suri is a well-known Muslim leader in those parts. During the period of stay of our missionary in Makali the chief treated him with deep respect and always listened attentively to the Message of Ahmadiyyat; but certain influences are at work to hold him back—mainly the hostility of the Mullas towards Ahmadiyyat.

Undoubtedly the chief has been greatly impressed by Ahmadiyyat and one good thing has already flowed from his contact with our Movement. He has stopped his children from going to the Christian church.

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1. A cross-section taken from reports published in the *Alfazl*, during May 1942.

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Dera Dun (India)

Lectures were delivered by our missionaries on Hindu-Muslim Unity in the Municipal Town Hall in Dera Dun under the chairmanship of the famous Hindu religious leader, Mahant Lakshman Narayan Dass, the *Gaddi-nasheen* of the *Gurdawara* of Guru Gobind Rai. When Mahantji was approached to obtain his consent to take the chair, he appreciated our effort in the cause of unity in the country to such an extent that at his own expense he published and distributed handbills to give due publicity to our lectures. The result was that the big Town Hall was packed to capacity, and the people listened spell-bound to the Islamic teaching on this question. The first speaker was Maulvi Abdul Malik, H.A. The audience was pleasantly surprised to find that the second speaker, our missionary, Mahasha Mohammad Umar, was quite at home in Sanskrit, quoting freely from Hindu scriptures and presenting Hindu teaching in a sublimer light than do the Hindus themselves. Our brother Ibadullah *Giyani*, spoke on the same subject specifically from the view-point of Hindu and Sikh teachings.

These lectures made a deep impression on the public and awakened great interest in the Ahmadiyya Movement.

Cannanore (Malabar)

Our missionary in this part of India completed a tour of 82 miles, in the course of which he gave three public lectures and carried the Message of the Movement to many people by means of private interviews. In addition to these activities he also carried on the work of educating and training the local communities in the district.

Punjab

Our activity in the Punjab and around it is so intense and constant throughout the year that even a bare list of the towns and places visited during any one month would fill more space than can be spared in the *Review of Religions*. That is why in the Mission News supplied by the *R. R.* the Punjab and places near by are hardly mentioned. However, for the sake of giving our readers some idea of the extent of this activity we give below the names of places visited by our missionaries as covered by a single brief report published in the *Alfazl* of May 7, 1942 :

Montgomery, Amritsar, Lahore, Kabeerwala, Sarai Sidhu, Bazar Sarkana, Pakpatan, Okara, Gujranwala, Peshawar, Safaid Dheri, Kohat, Lachi, Bannu, Bagol, Mainpuri, 6 villages in

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Shahjahanpur, Rawalpindi, Jehlum, Mandi Baha-ud-Din, Mung, Rasool Head, Darapur, Dinga, Kunpura (Kashmir) and six other villages in the neighbourhood.

Orissa

Our missionary completed a journey of 548 miles—225 miles on push-bike, 290 miles by rail and 33 miles on foot. The following places were visited: Sungarah, Cuttak, Balasur, Bhadrak, Puri, Sakhi Gopal, Pipli, Sripar, Padanpada, Banmalipur, Mukanddaspur, Anlari, Pansadah, Chandakolat and Patamandi. Forty-seven tracts were sold and 50 distributed free—only to such people as seemed really interested in the matter. Fifteen lectures were delivered and one *mobahasah* held with a Shi'ah *ālam*, which discussion made such a profound impression on a Muslim (sub-inspector in a Telegraph Department) that he outright purchased all the Ahmadiyya literature our missionary had available with him.

During the two months under report 25 seekers after truth visited the Headquarter of the Mission at Kandrapara. Out of these, a Hindu young man said at the end of the talk one day that Ahmadiyyat was the religion he had been searching for for so long; and that now he expected that his spiritual hunger would be satisfied.

Gold Coast (Africa)

The Message of Ahmadiyyat was carried to 66 villages; twenty lectures were given, the audience aggregating 1,446 souls. The teachings of Ahmadiyyat were conveyed to 160 people by means of private talks. Thirty-one members joined the Movement, by the grace of God. Four meetings were held of the *Khuddam-al-Ahmadiyya*. The education and training of the Missionary Class continues, as well as the education and training of the local communities. The Inspector of Schools visited the Ahmadiyya School at Acrafal and was greatly pleased by the hand work of the students. He was kind enough to promise that he would try to get the government grant to the school increased.

U. S. A.

Owing to the irregularity of the communication services due to the war, reports from our foreign missions sometimes arrive at Headquarters of the Movement at Qadian after considerable delay. For instance, report of the American Mission published in the *Alfazl* of May 15, 1942, covers the celebration by our brothers of the Eid-al-Azha, and the days that followed. A feature of these celebrations was the lectures delivered by

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Sufi M. R. Bengalee, M.A., the Head Ahmadiyya Missionary, on the rites and services and sacrifices connected with *Hajj* (pilgrimage to Mecca).

Our learned brother has written a book on the Life of Mohammad which has now been published (reviewed in this issue of the *R. R.* elsewhere). The *Muslim Sunrise*, our quarterly from Chicago, has for a number of years now been doing excellent work, but owing to certain difficulties only two issues came out in 1941. For the future, however, our brothers have made a determined resolve to publish it regularly. The first issue for 1942 was published at the due time.

During the period covered by this report our missionary took part in the proceedings of a Parliament of Religions where his addresses made a deep impression.

Seventen members joined the Movement in the time covered by this report.

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